

تحقيق المعرفة

The Wajibaat which
are Necessary to know

[The three Fundamental Principles]

By Abu Muhammad al-Azdi



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اللّٰهُمَّ اكْبِرْ

تَحْقِيقُ الْمَعْرِفَةِ بِالْوَاجِبَاتِ الْمُتَحَتمَاتِ الْمَعْرِفَةِ

Tahqiqul Ma'rifa bil Wajibāt al- Mutahatimāt al- Ma'rifah

[The Three Fundamental Principles]

Written By Abu Muhammad al-Azdi

تَقْبِلَهُ اللَّهُ

Preface

[Summary]

All Praise is [due] to Allah, Lord of the Worlds, Possessor of great Bounty, and may the prayers and peace be upon Muhammad, the truthful and trustworthy one, and upon his family and his faithful companions, and upon those who follow them in goodness until the Day of Gathering and ad-Deen..

Matn al-Wajibat al- Mutahatimāt al-Ma'rifah:

This is a book which consists of some works authored by the Imam of Da'wah - Najdiyyah, Shaykh al- Mujaddid Muhammad bin Abdil Wahāb [may Allah have mercy on him], except the conditions of Laa ilaha illallah, which is authored by his grandson, Shaykh Abdul- Rahman bin Hassan (may Allah have mercy on him).

These are considered to be the most important subjects of knowledge, and are the most appropriate to begin with, as they are concise and discuss the principles and foundations of matters relating to Aqeeda/creed, and the most important principle of all, which is the asl/foundation of the foundations of the religion, that being; to single out Allah with that which is exclusively specific to Him and the wording of the Shahadah and what is entailed in it's meaning, its pillars, conditions and that which contradicts tawheed and what nullifies Islam.

Note: Since the explanation and clarification of a matter takes precedence over that which contradicts it, thus we have delayed the mention of the nullifiers of Islam. Allah is One, none has the right to be worshipped but He.

الأصول الثلاثة

The Three Fundamental Principles

This is the beginning of the first message of the book "Usool ath-thalātha" and is originally authored by Imam of da'wah, Muhammad bin Abdil Wahāb [may Allah have mercy on him], as we have mentioned. We have only mentioned a summary of the book, as the original discusses each principle with its definition, evidence, examples etc. at length, but we in turn, will mention and explain briefly what is appropriate for this stage of masāil/issues.

الأَصْوَلُ الْثَّلَاثَةُ الَّتِي يَجِدُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ مَعْرِفَتُهَا، وَهِيَ مَعْرِفَةُ الْعَبْدِ رَبِّهِ، وَدِينِهِ،
وَنَبِيِّهِ مُحَمَّداً ﷺ

The Three fundamental principles, which are obligatory for every Muslim to know, male and female, and that is the servants knowledge of his Lord, his religion and his prophet ﷺ

Regarding his statement [al- Usool] principles/roots: Usool/roots is the plural for asl/root, and it is what other [matters] are built upon and branch out from.

As Allah Ta'āla said:

{رَأَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِثٌ وَقَرْعُهَا فِي السَّمَاءِ}

{Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?} [Ibrahim:24]

Regarding his statement [three]: He mentioned they are three because they are mentioned together in the texts [of Quran and Sunnah], and they are the three principles which the servant will be asked about in his grave.

It has been reported in a hadith in the Sahihayn and others, on the authority of Barā bin ‘Āzib and other Sahabahs [may Allah be pleased with them], regarding the questioning of the deceased in his grave about these three principles: “*..as for the believer, Allah will keep him steadfast with the firm Word 'of faith'. On the other hand, a hypocrite or a doubtful person will reply, 'Alas, alas! I do not know! I heard the people saying something and so I said [the same].' So he will be struck with an iron sledge-hammer, his voice is audible to everything except human beings; and if they heard it, they would fall down unconscious.*”

Likewise, it has been reported in Sahih Muslim, from the hadith of Ibn Abbas bin Abdul-Muttalib (may Allah be pleased with him), that he heard the Messenger ﷺ say: “*Whoever is pleased with Allah as [his] Lord, and Islam as [his] religion, and Muhammad as [his] Prophet, then he has tasted the sweetness of faith.*” [Narrated by Muslim]

Furthermore, when contemplating, we find that the millstone of the religion, around which the religion and its foundations revolve, are the three principles, to which all matters return.

Explanation, [of the three principles]: The Wisdom of the two creations, (mankind and jinn) is, “to worship Allah in accordance to His Shari'ah - which was conveyed by His Messenger ﷺ

As Allah Ta'āla said:

{وَمَا حَأْفَتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ}

{And I did not create the jinn and mankind except to worship Me.} [Al-Dhariyat:56]

ان يعبدوا الله – بشرعية – بلغها رسوله

(to worship Allah in accordance to His Shari'ah which was conveyed by His Messenger ﷺ)

As for our statement "**to worship Allah**": this is what relates to the first principle, which is to have Knowledge of Allah.

And our statement, "**With the Shari'ah**": this is the second Principle, which is to have Knowledge of the religion of Islam.

And our statement, "**which was conveyed by His Messenger**": this is what relates to the third Principle, which is to have Knowledge of the Messenger . ﷺ

Shaykh Abdul Latif bin Abdul Rahman bin Hassan [may Allah have mercy on him] said, "*Being pleased with these three principles, is the millstone*

[i.e. pillar] of the religion, and upon it revolves the reality of knowledge and certainty." [Durrar as-Sanniyah 355/8]

Regarding his statement, “which are obligatory for every muslim to know, male and female”: Which means, it is necessary for each mukallif [sane and mature one], male and female, the free and the enslaved, to learn about them. And a Wajib/obligatory [matter] is what one is commanded with, in order to abide by it, which would cause him to be punished if he abandons it.

Regarding his statement, “it is the servants knowledge of his Lord, his religion and his messenger ”

These are the three fundamental principles, and they are mentioned together so one is able to fully visualise them, then he [Muhammad bin Abdil Wahāb], took after that, each principle singularly.

فَإِذَا قِيلَ لَكَ: "مَنْ رَبُّكَ؟" فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعْمَتِهِ، وَهُوَ مَغْبُودٍ لَيْسَ لِي مَغْبُودٌ سِوَاهُ".

The First Fundamental Principle

So if it is said to you, "Who is your Lord?" Then say, "My Lord is Allah, who has nurtured and cherished me, and all the Alamin [i.e., all of creation], with His favours and blessings. He is my Ma'bud [i.e. deity whom I worship], and there is no other whom I worship beside Him."

Regarding his statement: [If it is asked of you: 'Who is your Lord?']: Ibn Atheer said in Gharib al-hadith (179/2), "Linguistically, Al-Rabb, denotes to [the Lord] and refers to [the One who gives] protection and care, and the Creator Who Nurtures. Also, [the term] Rabb denotes the Owner, Master, Organiser of affairs, Sustainer and Benefactor." [End of quote]

However, when Rab/Lord is used in Shar'i texts, then Rab includes the meaning of Uluhiyya [as will be explained later In Sha Allah].

So the meaning ['who is your Rab?'] becomes: 'who is your Ceator, Provider and your ma'bud [i.e. the one you Worship]?'

This is the intended meaning of the question here, and not only 'who is your Creator', because due to the word Al- Rububiyyah, the mind would wonder to that meaning only. The reason is because if the word Al-Rububiyya is mentioned alone [in text], it includes the meaning of both Al-Uluhiyyah and Al-Rububiyyah.

This is the relationship between Al-Rububiyyah and Al-Uluhiyyah with regard to [the meaning they hold], when they are combined or isolated in the text of Shar'iah. Hence it is said, when they come together [in text], they separate in meaning [i.e. each has its own meaning], and when they are mentioned isolated [in text], they combine in meaning, [i.e. they contain the meaning of the other], as is the case with the terms Islam and Iman, and faqeer/poor and miskeen/needy.

Rather, Shaykh al-Islam Muhammad bin Abdil Wahāb mentions that if Al-Rububiyya is used alone and comes isolated in Shar'i texts, then it carries the meaning of Al-Uluhiyyah, and that is because the mushrikeen (Arabs of Quraysh at time of jahiliyya) did not disagree in the acknowledgment of Al-Rububiyya [of Allah], as Allah Ta'āla says, *{And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh."}* [Luqman:25]

Rather, the dispute with the mushrikeen was regarding Al-Uluhiyya, which is Ibādah/worship, as he said in a beautiful statement, may Allah purify his

soul: "Know that Al-Rububiyyah and Al-Uluhiyyah sometimes come together and at times, separate [in the text of Qur'an and Sunnah], as in the statement of Allah:

لَرْقَلْ أَعُوْدُ بِرَبِّ الْنَّاسِ. مَلِكِ الْنَّاسِ. إِلَهِ الْنَّاسِ

{Say, "I seek refuge in the Rabb/Lord of mankind. The Master of mankind. The Ilāh/deity of mankind.} And it is also said, "Rabb/ Lord of the worlds", and "Ilāh of the messengers". When they are isolated, they combine [in meaning], and this also applies to the question [of the author], "Who is your Lord?". An example of this, are the terms faqeer/poor and miskeen/needy, where they are referred to as two categories in the statement of Allah; {Zakāh expenditures are only for the poor and for the needy}, but in the hadith, they are referred to as one category; "..It should be collected from their rich and distributed among their poor."

Now that this fact is established, then we know that the questioning of the two angels to the person in the grave, "Who is your Lord?", in reality means, "Who is your Ilāh?", This is because the mushrikeen acknowledged tawheed Al-Rububiyya and no one was tested regarding this, as it is shown in the following statements of Allah;

{[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." }

And:

{قُلْ أَعَنِّي رَبِّي أَبْغِي رَبِّي}

{Say, 'O Prophet,' "Should I seek a lord other than Allah.}

And:

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْبَلُوْمُ}

{Surely those who say, "Our Lord is Allah," and then remain steadfast.}

So Al-Rububiyyah in these verses is in reality referring to Al-Uluhiyyah, which is not the meaning it has when it is combined (in text), so it is necessary to be aware of this matter." [Ar-rasāil shakhsiyah, daman majmoo'a mu'alifat Shaykh - Al-Risalah Thaniyya]

His statement: Then say, "My Lord is Allah, who has nurtured and cherished me, and all the Alamin [i.e., all of creation], with His favours and blessings: This means, then answer him by saying, "my Lord is Allah, the One Who Created me from nothing, (i.e. from non existence), and nurtured me with His Provisions", and the blessings of Allah (Azza Wa Jal) cannot be enumerated, as it is mentioned in His statement, {And if you should count the favours of Allāh, you could not enumerate them}. [An-Nahl:18]

Therefore, from Allah Alone is the blessing of bringing the creation into existence (from non existence), and the blessing of His nurture and Provision, and the remaining blessings both apparent and hidden, and to Him belongs the complete Al-Rububiyya.

Allah says; *{Has there [not] come upon man a period of time when he was not a thing [even] mentioned?}* Meaning, there had passed a long period of time, and eras, wherein man was not even a thing mentioned, i.e. he was non existent.

And Allah [Azza Wa Jal] says, *{Ask 'them, O Prophet', "Who provides for you from heaven and earth? Who owns 'your' hearing and sight? Who brings forth the living from the dead and the dead from the living? And who arranges [every] affair?" They will 'surely' say, "Allah." Say, "Will you not then fear 'Him'?*}

And His statement [Al- 'Alamin/Worlds]: Al- 'Alamin is plural for 'Alam, which encompasses everything [in existence] except Allah. Thus, existence is of two types, the Rab/Creator, and the marboob/creation.

Rab means the Owner who is Unique in Al-Rububiyya and Al-Uluhiyya, while the marboob/creation is from the 'Ālam from the creation.

When he mentioned that the One who created the creation from non-existence and nurtured them with His blessings is Allah Alone, then that necessitates the mention of and to acknowledge, that He Alone has the

right to be worshipped, having no partners, thus he [Muhammad bin Abdil Wahāb] said:

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

"He is my Ma'bud/deity whom I worship, and there is no other whom I worship beside Him."

This means, Allah ﷺ is my Ilāha [the one whom I worship], and He is the one to whom I submit and humble myself with obedience, and I do not submit nor humble myself to other than He ﷺ

Ibādah is known in two ways:

From the devotion [of the worshiper]: it is lowness and submissiveness to Allah in obedience.

From the nature of worship itself: it is the collective name for everything that Allah loves and is pleased with, from statements and actions, both apparent and hidden.

With regard to the order, the mention of Al- Uluhiyya after Al-Rububiyya, it explains the relationship between them in terms of what it necessitates and implies, that being; acknowledgment of Al- Rububiyya necessitates the acknowledgment of Al-Uluhiyyah. Allah [Azza wa Jal] has numerously established the argument against the mushrikeen, in that they

acknowledged tawheed Rububiyya but denied tawheed Uluhiyya. Ibn Katheer said regarding the statement of Allah [Azza Wa Jal]; *{O mankind, worship your Lord, who created you..}, to his statement; {So do not attribute to Allāh equals while you know [that there is nothing similar to Him].}* [Al-Baqarah:22]. Hence, the comprehensive meaning being; He is the Creator, Provider, Owner of the house/place and its residents, and their Provider. Then due to this, He has the right to be worshipped Alone, without associating others with Him." [End of quote]

وَإِذَا قِيلَ لَكَ: مَا دِينُكَ؟ فَقُلْ: دِينِي الْإِسْلَامُ وَهُوَ الْإِسْتِسْلَامُ لِلَّهِ بِالْتَّوْحِيدِ وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ،
وَالْبَرَاءَةُ مِنَ الشَّرِكِ وَأَهْلِهِ

The Second Fundamental Principle:

And if it is said to you, "what is your Din/religion?" Then say, "My religion is Islam; it is to surrender to Allah with tawheed, to submit to Him in obedience, and to disavow Shirk and its people."

The acknowledgment of tawheed Al-Uluhiyyah includes the acknowledgment of tawheed Al-Rububiyyah, [Sharh ibn Abi 'Izz of at - Tahawiyya 14/1], and this is because the one who worships Allah Alone is doing so because he acknowledges that He is his Creator, and He is the One disposing of and managing his affairs, and that is why he turned [i.e. directed his worship] to Him Alone. This is the relationship between Al-Rububiyya and Al-Uluhiyya.

Regarding his statement, [And if it is said to you, "What is your religion?"]: This is the second fundamental principle from the three fundamental principles, and that is to know your Deen/religion.

Linguistically, ad-Deen has many meanings [qamus al-muheet], and from its [meaning] is humility and compliance. It is said, 'I subjugated him so he submitted', i.e., I made him humble so he humbled.

According to its usage in Shar'iah: It is what Allah has legislated on the tongue of His messengers . عَلَيْهِمُ السَّلَامُ

Regarding his statement, [Then say, "My religion is Islam"] : Islam has two usage: a general usage and a specific usage.

As for the general usage: it is what the author meant, and it is the religion and the da'wah/Call of all the Prophets and messengers, from the first of them to the last Prophet, Muhammad . ﷺ It is: 'to surrender to Allah with tawheed, to submit to Him in obedience, and to disavow Shirk and its people.'

This is submission to Allah Alone, that being, He must be obeyed at all times with actions which He had commanded in that particular era, as He said about Nuh, {And I am commanded to be of the Muslims [i.e., those who submit to Allāh]}.

He also said regarding the instruction in the bequest of prophet Ibrahim and Ya'qoob عليهم السلام *And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims." in 'a state of full submission."*} [Al-Baqarah:132], and His statement, {*And Moses said, "O my people, if you have believed in Allāh, then rely upon Him, if you should be Muslims [i.e., submitting to Him]."*} He also said regarding the news of Maseeh [Prophet 'Isa], {*And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]."*} They said, "*We have believed, so bear witness that indeed we are Muslims [in submission to Allāh].*"} and he said regarding the Prophets who came before, {*The prophets who submitted [to Allāh]* }, and other such verses.

Furthermore, it has been reported in the Sahihayn, on the authority of Abu Hurayra, [may Allah be pleased with him], that the messenger of Allah ﷺ said, "*The prophets are paternal brothers; their mothers are different, but their religion is one.*"

So, even though the Shari'ah and laws of the Prophets [may Allah have mercy on them] varied, the religion was one, and that was Islam, with regard to its general meaning. [At-Tadmuriyya/70]

Explanation of the definition Islam

Regarding his statement [Istislām/to surrender]: meaning, lowness and submissiveness [to Allah]

Regarding his statement, [lillah bit-tawheed/for Allah with tawheed]:

This means to single Him out with worship Alone, associating none with Him, and to turn oneself in submission to Him Alone [in worship].

Regarding his statement, [wal inqiyad lahu bit-tā'ah/to submit to Him in obedience]: This means to comply [to His commands].

Regarding his statement, [to make barā/disavow Shirk and its people]:

And this [phrase is only added] to specify something after mentioning it generally, otherwise disavowal of Shirk is included in istislām lillah bit-tawheed [to surrender to Allah with tawheed]. This is because the meaning of tawheed is; [nafi/negation], which is disavowal from Shirk, and

[ithbāt/affirmation], which is to surrender to Allah with tawheed. The tawheed which is required by Shar'iah is not achieved nor actualized without these two [pillars], but the author singled barā/disavowal separately, because of its importance.

Barā/disavowal linguistically: is derived from [bari'], which means to get rid of [something/free oneself], and to abandon it.

Shar'i meaning: to free [oneself], to abandon, hate and avoid Shirk and its people.

Thereafter, to have enmity towards them, to make takfeer of them, to separate oneself from them and not to sit in their gatherings nor

resemble or imitate them. Rather, one must disavow and disassociate oneself from each of their characteristics and traits. This is the most firm handhold of Iman; this is walā and barā/loyalty and disavowal, love and hate, and muwalāt and mu'ādāt/alliance and enmity, as Allah [Azza Wa Jal] said, *{You already have an excellent example in Abraham and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone."}* [mumtahina:4]

وَالْبَرَاءَةُ مَحْلُّهَا الْقَلْبُ وَالْأَلْسَانُ وَالْجَوَارِحُ:

And disavowal/disassociation [from shirk] takes place upon the heart, the tongue, and the limbs.

1- Barā upon the heart: to hate the mushrikeen and shirk itself with the heart, and to detest them and to hope for their demise.

2- Barā upon the tongue: to mention by use of phrases and statements that which indicates disassociation from them and that they are disbelievers.

The evidence for this is the statement of Allah [Azza Wa Jal], *{Say, "O disbelievers. I do not worship what you worship"; "Say", which means to say with your tongue. And the verse, {And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am*

disassociated from that which you worship}. This was performed by the tongue, that he has disassociated himself from their religion.

3- Barā upon the limbs: to distant oneself from them and their shirk, to make jihad against them with the limbs, to demolish their idols and evil places of worship wherein they make shirk, and to fight them.

The evidence for this is the statement of Allah; *{O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.}*

As for the specific meaning of Islam: it is what Allah sent His messenger Muhammad ﷺ with, and the people today may not understand anything other than this meaning of Islam.

Shaykh al-Islam mentioned in at-Tadmuriyya: "The people in the past have disputed regarding the nations of Prophet Musa and Isa, whether they were Muslims or not, but that was only a word related dispute because the specific meaning of Islam is what Allah sent Prophet Muhammad ﷺ with, which falls under the Shari'ah of the Qur'an, and no one is upon this way except the ummah of Muhammad ﷺ. The term Islam in usage today refers to this Islam [as we know of today]. As for the general usage of Islam, it refers to every Shari'ah which Allah عز وجل sent His Prophets with, and it refers to the Islam of every nation who followed their Prophets."

Indeed the Prophet ﷺ explained the three levels of the religion of Islam; Islam, Iman, and Ihsan, and he explained the pillars of each level, in the famous hadith wherein Jibril questioned the Prophet ﷺ. He said, "O Muhammad! Tell me about Islam". He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad ﷺ is the Messenger of Allah; that you observe Salat [prayers], pay Zakat, observe Saum [fasting] of Ramadan and perform Hajj [pilgrimage] of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He ﷺ said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment [destiny], its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He ﷺ said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." [Narrated by Muslim from the hadith of 'Umar, may Allah be pleased with him].

الأَصْلُ الثَّالِثُ

فَإِذَا قِيلَ لَكَ: مَنْ نَبِيُّكَ؟ فَقُلْ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ،
وَقُرَيْشٌ مِنَ الْعَرَبِ ، وَالْعَرَبُ مِنْ ذُرِيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِمَا وَعَلَى نَبِيِّنَا أَفْضَلُ
الصَّلَاةُ وَالسَّلَامُ

The Third Fundamental Principle:

And if it said to you, "Who is your prophet?" Then say, "He is Muhammad bin Abdullah bin Abdil Muttalib bin Hashim, and Hashim is from Quraysh, and Quraysh are from the Arabs, and the Arabs are from the progeny of Ismā'il ibn Ibrahim [may Allah's peace and mercy be upon them].

Regarding his statement, [And if it is said to you, "who is your Prophet?"]: This is the third Principle, and that is to know our Prophet Muhammad . ﷺ

The definition of Prophet/Nabi and messenger/Rasul, and the difference between the two:

Ibn Taymiyyah [may Allah have mercy in him] mentioned this in decisive statement, the summary of which is, as follows: “Nabi/Prophet: is the one who conveys what has been revealed to him by Allah, to a believing nation.

So divine revelation is revealed to them by Allah عزوجل regarding what they must do and they command the believers who are with them due to they having Iman in them. This is like the people of one Shar'iah, who accept what the scholars convey to them from the Prophets, and this is why the Prophet ﷺ said, *"The learned are the heirs of the Prophets."* [Narrated by Abu Dawud and at-Tirmidhi and ibn Mâjah]

Rasul/Messenger: is the one who conveys what Allah has revealed to him, to a disbelieving rebellious nation.

Undoubtedly, every messenger is a Prophet, but the opposite is not true. However, the differentiating factor between the two is the fact whether their nations rebelled and disobeyed them or not. It is not as some claim that the prophet/Nabi is the one to whom a Shari'ah was revealed but they were not commanded to convey it, as it would be pointless to have been inspired by a law which would remain unconveyed.

Rather, the prophets convey to their people whatever is revealed to them, and this is generally evident in the Qur'an. Allah [Azza Wa Jal] has mentioned that the prophets were also sent [to convey] as we will mention in summary from the statements of Shaykh al-Islam. Whoever wishes further detail, please refer to the original book.

He said, [may Allah have mercy on him], "A Nabi/prophet is the one to whom Allah reveals (yanbi'uhu) something, and he passes on what Allah has revealed to him. If he is sent with that [message] to those who rebel against the commands of Allah upon conveyance of the message from Allah to them, then he is a Rasul. However, if he follows the shari'ah that came before him, and is not himself sent to anyone to convey the message from Allah to them, then he is a Nabi and not a Rasul. Allah [Azza Wa Jal] says, *{And We did not send before you any messenger or prophet..}* [Hajj:52] In His statement, "*..any messenger or prophet*", he mentioned the sending of both generally, and specified one of them that he is a Rasul/messenger, for this is the absolute messenger who was commanded to convey His message to those who opposed Allah, like Prophet Nuh, as it has been reported in the Sahih, that he was the first Rasul sent to the people of the earth, even though there were other prophets who came before him like Sheeth and Idris, and even Adam before them, [may Allah's peace be upon them all]..." [Al- Nubuwwaat, 714]

Regarding his statement, ["Then say, "he is Muhammad bin Abdullah bin Abdul Muttalib bin Hashim, and Hashim is from Quraysh, and Quraysh are from the Arabs, and the Arabs are from the progeny of Ismā'il bin Ibrahim [may Allah's peace and mercy be upon them]: The author mentioned the name of our Prophet ﷺ and that [the lineage] goes back to Isma'eel bin Ibrahim al-khalil, [may Allah's peace and mercy be upon them].

The greatest of his attributes is that he is "Abdullahi wa- Rasauluh" [i.e. the servant of Allah and His messenger], and the meaning of "abd" is the

"owned servant", which means he is owned by Allah عزوجل and ubudiyya/servitude to Allah is a specific characteristic attributed to him, as Allah said, *{Is Allah not sufficient for His servant?}*

Therefore, the highest rank of the servant is exclusive ubudiyya [servitude to Allah] and Risālah/messenger-ship, and the Prophet ﷺ is the creation with the most complete of these honoured attributes. As for Al-Rububiyya and Al-Uluhiyya, they are the exclusive rights of Allah, none have a share in any of these attributes, neither a near Angel, nor a messenger sent, let alone other than them.

In addition, to attribute to him the characteristics of 'ubudiyya to Allah Risālah, there is a refutation ﷺ of going into extremes in his right [in glorification or praise], and also a refutation of going into extremes in negligence, by not loving, revering and following him.

The Prophet ﷺ was a warner of shirk and a caller to tawheed in Makkah, for ten years, thereafter the rest of the ordains were obligated.

He ﷺ is the last of the prophets and messengers to be sent, and there are no prophets nor messengers after his coming, as it has been reported on the authority of Abu Hurayrah [may Allah be pleased with him], that the prophet ﷺ said, *"Banu Isra'il used to be ruled and guided by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet."* [Bukhari and Muslim]

It has been narrated on the authority of Jabir bin Abdullah [may Allah be pleased him], the Prophet ﷺ said, "The similitude of mine and that of the Apostles is like that of a person who built a house and he completed it and made it perfect, except the space of a brick. People entered therein and they were surprised at it and said: 'Had there been a brick [it would have been complete in all respects]. Then Allah's Messenger ﷺ said: "I am that place where the brick [completing the building is to be placed], and I have come to finalise the chain of Apostles." [Bukhari and Muslim].

And then he ﷺ died, just as Allah said, {Indeed, you are to die, and indeed, they are to die.}

And this is the most important of that which has been mentioned, which explain these three fundamental principles, and All Praise is for Allah, Lord of the Universe.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ